THE

SIDDHANTA DEEPIKA

OR THE

LIGHT OF TRUTH

A Monthly Journal devoted to Religion, Philosophy, Literature, Science, &c.

COMMENCED ON THE QUEEN'S COMMEMORATION DAY, 1897.

Vol. VIII.] FEBRUARY 1908. [No. 11

THE LAST MESSAGE
FROM REV. DR. G. U. POPE, M.A., D.D.

In forwarding us a copy of his last Sermon preached in Balliol College Chapel on May 26, 1907, with all best Christmas wishes, Dr. Pope wrote to us as follows in his Autograph which will interest all Indian lovers of this old Tamil veteran Scholar and Savant.

26 Walton Bell Road,
Oxford, Dec. 25, 1907.

My dear friend,

In the heart of this my last sermon, lie truths that harmonize with all that is best in Tiruvachagam and Siva-nyanam (Siva-gnanabodham).

I am very old. May the Father bless you and yours.

Ever truly your friend

G. U. POPE.

We print below his sermon in full :—

THE SOUL'S UP-RISE.

'I will arise and go to my Father.'—St. Luke, XV. 18.

When we consider carefully the words of our text, we perceive at once that, like many other sayings in Holy Scripture, it is capable of an application as wide as human experience extends. This sentence expresses, in its utmost simplicity, the feeling of every one, who, awaking from the dream of selfish folly, is dissatisfied with himself, and longs for that *union with the Infinite Love which alone can satisfy the soul of man.*—It is the utterance of one who is struggling to be free to realize the ideal of his true personality.—With his whole being he now at length chooses the right, and starts up, determined to act at once upon the new Divine impulse. This is REPENTANCE, which strives to find its way back again to the Father, from whom perverted self-will and sin separate the soul. To this does the Gospel of Christ ever invite us all, in its eternal proclamation, 'repent ye, for the Kingdom of Heaven is at hand.'—

The words, as uttered by the 'Prodigal' when he has 'come to himself,' must be considered in connexion with, and as antithetic to, what he had said *in effect* some time before. In fact we have before us at once the history of a 'Paradise Lost,' and of a 'Paradise Regained.'

On that former occasion, when he had strangely *gone out of himself,*—lost sight of his ideal personality,—and was possessed with the spirit of absolute wayward selfishness, he had petulantly said to his Father, 'give me the portion of goods that falleth to me,' thereby making a strange and utterly unjustifiable claim to independence ; and had followed up the words by gathering together all that his Father had given him, and going away at once from home and Father, to a country far off, where he had plunged into vice, wasted his substance, and was now in absolute destitution,—helpless, friendless, and perishing. The prodigal was 'lost' and 'dead,' for this 'developed selfishness is moral suicide.'

We are surely intended to see in this what *sin, in its essence, is.* It has its root in heartless selfishness ; it is going away from the Heavenly Father ; it is seeking for the gratification of man's own instincts, without any reference to the Will of the Father in Heaven, or thought of what is due to men on earth. It was this concentrated selfishness that had brought the 'Prodigal' into that state of degradation from whence he was now resolved to '*arise*' and return.

We cannot help pausing here to consider the contrast between the *unloving* SELFISHNESS of sin, as here manifested, and the *unspeakable* LOVINGKINDNESS of the Father; who *at once*, without complaint or reproof, divides his substance, gives the 'Prodigal' what he asks for, and interposes no obstacle to his departure. Indeed throughout the parable it is very remarkable that the Father is not represented as angry with his unnatural son, or disposed to punish him. With far-seeing wisdom he simply leaves him to reap what he sows, and to learn from experience that 'the way of the transgressor is hard.' His reception of the returning 'Prodigal' too is a marvellous picture of infinite love. *It is thus that the Beloved Son of God reveals to a sinful world the Father in Heaven!* This tender, unmediated, spontaneous love of the Father is shown in every part of the parable. He sees his son, while yet *very far off*, *runs* to receive him, lavishes upon him every species of kindness, and ends with 'this my son was dead and is alive again, was lost and is found!' It is the triumph of Divine Love over human selfishness.

I sometimes venture to think that our methods of treating the questions of sin and conversion are too much mingled up with what seems to be a harsh and repellent idea of our All Loving Father in Heaven. Crude legal ideas, more consonant with those of Imperial Rome, and of ancient Judaism, than of Jesus of Nazareth, are current among many. We are apt to forget His 'comfortable words': 'Come unto Me all ye that are weary and heavy laden, and I will give you rest;' 'My yoke is easy; and My burden is light.' We are certainly bound not to minify transgression, or to make light of sin; but we might, perhaps, do more to make the return to the Father easy and gladsome. The thought of the rejoicing sympathy of all in Heaven with the re urning penitent might oftener be presented to troubled minds! This parable might help us to think that always, if we arise, *just as we are*, and take a single step towards our Father, who knows all,—there and then,

'All Heaven is ready to resound
The dead's alive, the lost is found!'—

Every species of dogmatic mystery is too often interposed between the returning soul and the loving God.

It certainly seems here as if the well-beloved Son of the Father would have us know and feel, that no troubled soul ever, anywhere, says, 'I will arise and go to my Father,' but another Voice is heard: 'I will arise and go to my son.' And we have to remember, that even the faintest aspiration after God is the

result of an Inspiration from Him. Every effort, however faint and feeble to arise and return to Him is itself divine. The Holy Spirit of God is ever waiting to descend into every opened heart. We are in danger of fergetting the glorious truth that Christ has promised us the aid of the Comforter to lead us into 'all Truth,' and to impart to us all needful strength. *Whitsunday prepares for Trinity* ! He has said, 'If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven give His Holy Spirit to them that ask Him.' Why do we not simply, evermore claim the promise? In the Holy Gospel are given unto us, not creeds to be recited, catechisms to be learned, and articles to be signed, but 'many exceeding great and precious PROMISES, that by them we may BECOME PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the World through lust' Our efforts to return to our Father would be more vigorous, and more successful, if by faith we realized the abundance and sufficiency of the promised help.

Great poets and seers of our time,—Wordsworth, Browning, and Tennyson,—are full of this optimistic feeling, though, it may be, they do not always trace it to its source. To those who believe *in the Divine Incarnation, in the Divine Immanence, in the abiding Gift of the Divine Spirit,* and in the *perpetual up-rise of Humanity in the Divine Christ*, nothing appears impossible. 'All things are ours, for we are Christ's, and Christ is God's.' LET US ONLY, HERE AND NOW, ARISE!

Again, I cannot help feeling sure when considering the misery which the selfishness of sin brought upon the 'Prodigal', and the love which crowned his return, that there is a mystical and designed correspondence, or rather an antithesis between his history, and that of the Divine Author of the parable, 'the well-beloved Son' of the Heavenly Father.

Christ, in whom there was no sin, is to us the unique pattern of an ABSOLUTELY UNSELFISH LIFE. Entering into the world He says: 'lo, I come to do Thy Will, O God.' He came down, '*not* to do His *own Will*, but the Will of the Father that sent Him.' *Contrasted with the 'Prodigal's' sinful selfishness is the entire self-renunciation of the Blessed Redeemer.* He 'emptied Himself of all but Love' to live and die, in order to rescue man from the bondage and degradation of sin. To all Humanity He is the everlasting pattern of the life of PERFECT LOVE. The privations, labours, and sufferings of Christ, which culminated in the agony of Gethsemane and the death on the Cross, were, when viewed in one light, the result of sin,—but NOT HIS OWN! They are the

remedy, and destruction of all sin. It is as an august EXEMPLAR that He is chiefly to be regarded as the Saviour of the world from sin. He reveals to us, in word and deed, the Will of the Divine Father, unto whose loving arms He invites us arising to return.

At this period of the Christian Year, when we bring to a close the series of services by which we have commemorated the earthly history of our Lord and Master, ws are especially confronted by this view of His mission We see Him coming from the Heavenly home, and descending into the lowest depths of humiliation and suffering. Again He arises and returns to the Father, not to acknowledge His own transgressions, for He is the 'Spotless Lamb of God that taketh away the sin of the world'; but to plead for transgressors, whom He is not ashamed to call His brethren,—before the Father,—to Whom He is the Way, regarding Whom He is the TRUTH, and in Whom He is the LIFE. His whole career on earth—His descent, and His ascent alike—is presented to us by St. Paul as a parable. With Him we are to die, crucifying the flesh with its affections and lusts; and with Him we are to arise, partakers of His resurrection, and return to the Father, as sharers of the eternal Life which He lives with God. 'He is the first-born among many brethren' It may even be said that the Father in this parable does not represent solely the Father in Heaven, but also the incarnation of that Father's *D*ivinity : the mystic union of God and man in Christ.

The Father in the parable treads the same toilsome path by which the 'Prodigal' returns. It is a scene of quite earthly experience. The hand that grasps that of the returning penitent is a Human hand, and the arms that embrace Him are Human arms. 'He that hath seen *Me* hath seen the Father.' So in the parable the loving Father meets His returning Son, as we believe that the eternal Father in the man Christ Jesus, meets penitent Humanity. The whole is a mystic picture of Divine love incarnate. The 'Prodigal' was *lost*, was *dead*! The 'Good Shepherd' finds him. The 'Resurrection and the Life' restores him to the *E*ternal life of Love.

In the practical application of this parable I suppose that there arises naturally in most minds the thought that the 'Prodigal's' case is to be regarded as somewhat exceptional. It very rarely happens, we say, that a son sins thus flagrantly against the law of Nature : 'is thy servant a dog that he should do this?' It certainly appears, at first sight, to be a picture of quite abnormal depravity. Yet, when duly considered, is it not a faithful representation of very much of ordinary human life? In the prime and vigour of youth we naturally arise, full of eager aspirations, and

our cry is 'give me my full share of earth's blessings,—of success, material enjoyment, intellectual triumphs,—all that Humanity can aspire to on earth.' Like the Springtide of the year, we are full of the anticipation of the coming blessedness ,---nor is this in itself at all evil. All nature,---what is sometimes termed the 'Cosmic Process,' seems to say to each one of us, '*Sursum Cor*,' Lift up thy heart ; and I see nothing in Religion that forbids, or even discourages, the most energetic, hopeful striving after the very best things that Human life affords.

The evil is, when we seek these things by wrong methods, and exclusively for ourselves, and regard them as ends of existence ; when we forget that, as all good things are from God, so they are *all to be used for His glory.* It is selfishness, and alienation from God, that makes our ambitions evil. Alas ! how very prone we are to forget Him in the midst of our dreams, and fervid aspirations ! Men often say that religious devotion is a thing more especially adapted to later years, and almost out of place in youth. With him of old, we say, 'Rejoice, O young man, in thy youth,' and there we are apt to stop. But there are other grand words, of the same wise man, of the olden time : '*When I was yet young or ever I went abroad, I desired wisdom openly in my prayer I prayed for her before the temple and will seek her out, even to the end. I directed my soul unto her, and found her in pureness. The Lord hath given me a tongue for my reward, and I will praise Him therewith.*'

Is there not apt to be a surrender of the whole heart in youth to the objects of our merely selfish ambition, which thus degenerates into that love of the world, and what the world can give, which is altogether antagonistic to the love of the Father in Heaven ? Grosser offences against morality, many, perhaps most, may escape, and so come to pride themselves like the Pharisee, or the elder brother in this parable, that they are 'not as other men' : but, what is to be said of life without the thought, ---without the LOVE,—of God ? Very many moral persons, when we come to examine narrowly, are practically without God in the world ; and have gone in thought and affection very far away from Him ; and pain, remorse, and famine of the soul must assuredly result. There is a restlessness, a feverishness, which pervades the age in which we live, and which we are all apt to share. Do we not often see people around us absorbed in lower pursuits, and sinking into a condition of which the misery of the 'Prodigal' is a faithful type, the abject misery of a soul without God. Have we not all great need to take heed to ourselves ? For, what is Human life from which all thought of the blessed-

ness of communion with the Father in Heaven is excluded? Surely the remedy for this is the awakening in us by any discipline, however severe, of a higher sense of the purpose of life. If we are to find rest to our souls it must be by '*coming to ourselves*,' by arising; and, with all the concentrated energy of the Divinely inspired Will, *going back to the Father*! Yes, '*I WILL arise*' is what we *must say*. For power *to arise* is what we *must pray*. The true *up-rise* of man is in these religious ideas, *God taking the place of the world, Heaven of earth, and Divine Love mastering the sordid selfishness of man.*

Another point, which I can hardly do more than indicate, is that the repentance of the 'Prodigal' was the blessed result, the foreseen result, of his self-entailed suffering. The thought may perhaps occur to us that the Father could have prevented (and we should almost say ought to have prevented) the 'Prodigal's' departure; that he was bound to refuse and rebuke the selfish request, to restrain the mad impulse, and so prevent the evil. Why, men are heard to say, does God permit sin and pain in His world? But man is responsible for his acts, learns by his failures, and if he fall, for a time, into the lowest depths, it may be that this is in his case the only way in which his infatuated, selfish soul can be brought to say, 'I will arise and go to my Father.' Thrice blessed are they, if there be such, whose feet have never strayed from the Father's home; but we do see that there is a pathway, steep, rugged, and toilsome it *may* be, *must* be, for all, from the lowest depths to the highest heights; and, if we strive to climb, we shall always meet a loving Father in the way. The part of the history in which '*the elder brother*' is introduced, is very necessary to make this clearer to us. His account of himself is, 'neither at any time transgressed I thy command.' We cannot help feeling that he is deceiving himself; but if his self-estimate were accepted as true, it could only be accounted for by the absence of temptation and struggle, while we plainly see that the result was not favourable to the growth of filial reverence, or of fraternal sympathy. Most of us would regard the elder brother as really further from any high moral standard than the 'Prodigal' himself. *There are, in fact, in the parable two 'Prodigals,'* though of different types. The elder son was *so near to the Father*, and yet *so very far* from him! A really good moral character seems always to imply a struggle against sin, and a victory over it. It may comfort us, when we feel in what slippery paths it is appointed us to walk, that it is thus the Father teaches and trains us. 'We fall to rise, are baffled to fight better.' *To him that overcometh*, it is said, 'will I give to sit on My throne.' It is usual

to dwell upon suffering as simply punishment ; and it is true, that the transgression of moral law brings suffering; but I prefer to think that the real punishment of sin is chiefly to be sought in its naturally degrading effect upon the sinner's own character. One who gives way to sin becomes a slave, descends lower and lower in the moral scale, and goes further and further away from God. What husks he feeds upon ! Remission of sin is release from this slavery. So, when the 'Prodigal' had learnt by bitter suffering that sinful indulgence cannot satisfy the soul, freed by that suffering, he asserted his *will* and said, 'I will arise and go to my Father !' *God's chief instrument in convincing souls of the evil of sin, and so freeing them from its yoke, is the suffering it entails.* As John the Baptist was the forerunner of the Christ, *so ofttimes affliction, anguish of spirit, troubles, and disappointments, prepare the way for the coming of* the HOLY GHOST. 'Blessed are they that mourn, for they shall be comforted.' There is *nothing vindictive* in the punishment thus permitted. It is in mercy and in compassion only that men are visited by these chastenings. David was the prototype of the 'Prodigal,' and his sweetest songs were sung after his fall and rise again. There is always a terrible, most perplexing, problem of *pain* and *evil* ; but these are necessary to afford scope for the exercise of our WILL. So much we can discern. *If there were no* EVIL, *it is hard to see how there could be any moral* GOOD *in the world* !

One thing more is seen in the history. When the 'Prodigal' arose to return, he resolved to say, what suffering had taught him to feel, that he had sinned, was no more worthy to dwell as a son in the Father's house ; but he also thought of asking to be admitted there as *a hired servant.* Yet, when the Father's arms were around him, this last petition his lips refused to utter ! The thought of merely servile obedience, of paid service, could not exist in the Father's presence, and the emphatic words, '*this my son*,' must have prevented their utterance. There is a certain aspect in which even sincere religion may appear to be akin to servility and selfishness. 'Doth Job serve God for nought ?' True, we look to religion for consolation amid the sorrows of life ; and we are encouraged to hope for eternal blessedness as the saints' *reward* ; but no less the words, 'I will ARISE,' must ever be present to our minds. The greatest blessing that true religion brings is in the ELEVATION *of the moral character*. The aim of the religion of Christ is to bring us to God , to make us *partakers of the Divine nature*. In vain do we profess to be Christ's disciples, if we are not persistently striving (however unattainable it may seem) to become what Christ commands us to be, '*perfect even as*

our Father in Heaven is perfect!' It is our calling to be 'sons of God', and we must maintain, one may say, the august family tradition, by a life worthy of our vocation. We are told that, 'though it does not yet appear what we shall be, *we shall be like Him, see Him as He is.'* The promise is that infinite love shall transform us, and raise us to unknown heights of blessedness. This is the goal of the godly life. My brethren, let us all then ever strive 'to ARISE and go to our *F*ather,' to our *F*ather as revealed in the Son, by the gift of the Holy Ghost. There is no complete salvation on earth, but we may continually ARISE and go from strength to strength, drawing nearer and ever nearer to our God.

Does it not seem that to every godly man, who throughout his life humbly and patiently strives to rise above himself, setting the Divine Christ before him as a pattern; seeking to attain newness of life through His Grace, the words of our text might be the last utterance of his dying lips? While friends around are sadly waiting for the hour of his departure, mystic gladness fills his failing heart. The struggle of life is wellnigh over, 'it is finished,' the fight is won, and, as he closes his weary eyes, he says, 'I will arise and go to my *F*ather'; and oh! what tongue shall describe, what heart can conceive, the rapture with which he finds himself, at last, in the *F*ather's arms, received into the eternal communion of the blessed in his *F*ather's house, and hears Him say, amid the joyful acclaim of the innumerable hosts of the perfected just, 'this my son was dead, and is alive again, was lost and is found.'

'O~~verage~~ Grave, where is thy victory, O Death, where is thy sting?'

THE LATE REV. G. U. POPE, M.A., D.D.

"A STUDENT OF TAMIL."

It is with the deepest sorrow, we record the passing away of this great Tamil Scholar, Missionary and Saint on the 12th February of this year. The news came upon us as a surprise, as we had just a few weeks before, received his autograph letter and Christmas greetings, which is published elsewhere in this number. Though we had never set our eyes upon him, his name was familiar to us as to most Tamil students from our youth, as Poppayyar, but since the publication of Sivagnanabotham, we have in close correspondence, and we feel his loss most as that of a personal friend. But the loss to the Tamil land and literature is immense. He loved the Tamil people and their literature. He was the greatest living scholar, among the living or the dead and in spite of the vast amount of work actually accomplished, he was still projecting and engaged in other work till the last days of his life. "Paramori I have copied, translated and finished lexicon: but I cannot get the old commentary! My Tanjore Mss differs widely from Subbaroyachetti's." So he wrote to us. He was engaged in revising the kural and he wrote to say that he could double its value to Tamil Students. He had undertaken also the bringing out of a big Dictionary.

His *Magnum Opus* was of course his translation of Tiruvachakam. When we were in Chidambaram during the last Arudra week, we attended various assemblies where these sacred Hymns were chanted, and Dr. Pope's name was mentioned and remembered with love and reverence and so we wrote to him also in our very last letter to him. And his name is certain to go down to posterity connected with this sacred work. He was engaged in this work from before 1897, and on 20th October, 1900, he wrote, "I am now comparatively free; for my great work is entirely out of my hands, and commands a good degree of approbation; but will have no sale to speak of in Europe. Copies will be sent to all the universities, great institutions and a certain number of distinguished literary men. This will answer my purpose, which is to show conclusively that men must understand systems before they attack them, and that missionaries especially have much to learn in regard to South Indian religion; and my book will enable all Europeans who desire it to acquire this knowledge. . . . ."

" Of course I have my own convictions as you and my other valued Tamil friends have theirs ; but in what I have written I have confined myself to such literary criticism as yourself may, in the main, agree with. Had I taken a different line, I might have secured much more support here from a certain section of the community." He was anxious about the pecuniary aspect of this publication, and he wrote. " I shall not derive any pecuniary profit whatsoever from the book, though Scholars like Max Muller have been abundantly enriched as a reward for their Sanscrit studies Tamil should not be the *Mudevi* (மூதேவி) of literature." And we are sorry, to say that in spite of what we ourselves, and the publishers of this magazine did in this matter, his edition was not all sold and he must have been put to considerable loss, and our belief that our Tamil people have not been sufficiently grateful to him we give below the following extracts from his letter.

" I am exceedingly delighted with the admirable likeness of yourself which is in my study and my friends are always duly introduced to it.

" It strikes me that my ' kural ' and Naladiyar might with profit be reproduced in India in a much cheaper form. Give me your views on this subject. I will hope to send you a list of my publications, and a sketch of my life, as you ask, soon. *Whenever I die* " A student of Tamil" will be inscribed on my monument."

" I cannot close this letter without saying how much I am indebted to you for kindly sympathy, and for real assistance in your published writings which you will see I have more than once referred to in my book. I always read with interest and profit the ' Light of Truth' Deepika."

" I am carefully examining your Translations in ' Light of Truth.' "

Next April, 24th will be his 80th birth day, and he dated his Tiruvachakam on his 88th birthday, and we cannot do better than quote his almost pathetic words with which he records his life's work.

" I date this on my eightieth birthday 24th April 1900. I find, by reference that my first Tamil lesson was in 1837. This

ends, I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life's literary work.

"Some years ago, when this publication was hardly projected, the writer was walking with the late master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation, the master said in a quick way peculiar to him 'you must print it.' To this the natural answer was, 'master'! 'I have no patent of immortality, and the work would take very long.' I can see him as he turned round---while the moonlight fell upon his white hair and kindly face---and laid his hand upon my shoulder saying, 'To have a great work in progress is the way to live long. You will live till you finish' I certainly did not think so then, though the words have often come to my mind as a prophecy, encouraging me when weary ; and they have been fulfilled while he has passed out of sight." Not only did he live to finish this great work, but he has lived usefully for several years beyond it. He was honoured by the English Universities and Societies for his Tamil learning, while our own University ignored him. The last great honour that was done to him was when in the last year, the Indian Secretary The Rt. Hon'ble John Morley presented him with a gold medal and eulogised him in fitting terms.

The readers of this magazine will be familiar with many of his miscellaneous writings, 'The Poets of the Tamil land,' 'Translations from the *Purananuru*' and 'Puroporul Venbamalai" and 'Stories from the Peria-Puran.

The Secret of his success lay, as some of his old Sawerpuram Students have told me, is his indomitable will and earnestness of purpose and thoroughness in carrying out whatever he undertook, whether as a teacher, preacher or writer. He was saintly in his character and life and as one old Pandit put it if he was born in the old days, he would have been catalogued with the 63 saints. His services to the Saivite Religion and Siddhanta Philosophy are incalculable, as he was the first to bring its importance to the light of the English-speaking world. May his soul rest in Sivam.

REV. DR. G. U. POPE.

From the Daily Post of Bangalore, Dated the (*28th January, 1882.*)

We are reminded by the announcement of a meeting to be held this aftornoon in the Cubbon Hall of the rapidly approaching departure from Bangalore of the Rev. Dr. Pope, a gentleman who, as educationist, scholar, and priest, has long occupied a position of the highest eminence in our midst, and whose reputation as an Orientalist, earned by his learned labours in this country, precedes him to his native land. Dr, Pope has well nigh completed the forty-third year of his residence in India, a period which has witnessed the marvellous development of British influence in the country whose history he has told so well. In the very month in which he landed, April 1839, Kandahar fell before our victorious arms ; and the country trembled on the verge of the "war decade." The prophetic clouds which overhung our destinies in Central Asia inspired the hopes of the enemies of our rule ; and "the air was filled with predictions that British power would be shattered in the coming storm, and that *Brahma* and *Muhammad*, *Gotama Buddha* and *Guru Govind*, would be avenged on the followers of the Nazarene." *Tharawadi* the *Theebaw* of those days, was in the flush of that insolent tyranny which culminated a few months later in the expulsion of our Resident from the court of Amarapura. The intrigues of the *Pandey* Ministry rendered Khatmandu the centre of a conspiracy against the British raj ; and with the death of *Runjeet Singh* began the series of revolutions which left the Sikh dominions prostrate at our feet. The aspect of affairs beyond our frontiers may scarcely be less threatening now than they were then. Dr. Pope departs, as he arrived, in the midst of a conspiracy in Nipal and threatening demonstrations in Burmah : and, though the Punjab is peaceful the territories beyond are not less full of menace than they were on the eve of the Russian advance on Khiva and the withdrawal of our envoy from Herat. But, if the external complications of Indian politics still survive, what language could we use to depict the changes which have been accomplished within the country itself, since the veteran missionary who now leaves us landed on our shores, a lad of nineteen years?

When Mr. G. U. Pope arrived at Madras, it was as a Missionary connected with the Wesleyan Methodist Society ; and, after having officiated for a short time as pastor of the English congregation worshipping in the chapel in Popham's Broadway, he was transferred to Cuddalore, and engaged in distinctively missionary work. Ind 1841, religious conviction led him to join the Church of England, with a view to seeking holy orders ; and he was sent

to Sawyerpuram as a catechist, and ordained by Bishop Spencer in 1843. Here he became the founder of the Sawyerpuram Missionary College, an institution in which nearly two hundred young Shanars were trained to be schoolmasters, catechists, and pastors. After continuous labour at this post till 1849, he went to England on furlough, and travelled all over the country advocating the cause of the Society for the Propagation of the Gospel. He returned to India in March 1851, and was stationed in Tanjore, where, his health giving way, in 1857, he resigned his connection with the S. P. G., and found, in the "learned leisure" of a schoolmaster's life, what we venture to describe as his most appropriate sphere.

On withdrawing from the mission, he established a Grammar School at Ootacamund, attracted by the delightful climate of that sanitarium and induced to believe that it afforded a promising site for an institution which offered to the sons of gentlemen the advantages of a pre-University education. In this hope he was not disappointed; and the people of Ooty still cherish towards him a warm and friendly interest, and remember him with the gratitude due to one who thoroughly identified himself with the place as a public teacher and an earnest pastor. In addition to his scholastic duties, he held the offices of Sunday morning lecturer at St. Stephen's Church, and Chaplain to the European Prison. He established in Ootacamund the Ootacamund Grammar School and College" which was one of the first public Schools in the Kingdom. In it were educated many of the sons of the highest officials in India, who in the present day are holding positions of trust and confidence in the highest ranks of the service of Government. This School was closed in Christmas 1870.

It was in January 1871, that Dr. Pope came to Bangalore as Principal of the Bishop Cotton School. This institution, when he took charge of it, was merely the germ of what it has become under his fostering care. Mr. Reynolds, its first master, and the Rev. Mr. Dubois, who came from the Diocesan School in Bombay and presided over it for about a year prior to his appointment as Head-master of Bishop Corrie's Grammar School in Madras, were gentlemen possessing some recommendations, but scarcely qualified to advance the status of a school in which Dr. Pope discerned the potential elements of a successful seminary of the higher education. It was not long ere he saw his way to develope the Grammar School into a College; and the Principal became the Warden. Within a few months of his arrival—in August of the same year—he found an outlet for his energy and ability as preacher and pastor, in the charge of All Saints' Church, where he has ministered gratuitously ever since. In 1873, the Bishop invited him to under-

take the additional duty of Chaplain of the Fort Church : and these varied offices he has continued to conduct to the satisfaction of all who have attended on his ministrations, or received their education at his hands.

It is only possible, within the limits of a newspaper article, to indicate by the titles of his principal works the current of Dr. Pope's literary activity. For the sake of convenience, we shall arrange these under three heads—linguistic, historical, and theological. It is as one of the most learned of Dravidian scholars that Dr. Pope is most widely known beyond the sphere of his educational and clerical avocations. His "Tamil Grammar," used in every Vernacular school, was subsequently expanded into "A Second Tamil Grammar," and this again into "A Third," including the "Nannul" Most young civilians in Madras are familiarly acquainted with the "Handbook of Tamil," with key, now in its fourth edition. Some knowledge of Dr Pope's command of the dialects of Southern India may be derived from his translation of the "Sermon on the Mount" into four Dravidian languages ; and a singular example of linguistic ingenuity and research is afforded by his "Toda Grammar"—the only one ever published—which formed an appendix to Colonel Marshall's "History of the Todas," and threw a flood of unsuspected light on the dialect of this strange tribe. Under the same division may be placed his articles on "Cural" in the *Indian Antiquary*. Nor must we omit to mention the sound and accurate learning displayed in his series of editions of the Latin text-books prescribed by the Madras University, which have made the study of the language of European scholarship a source of pleasure and delight to many an awakening mind.

Dr. Pope's historical works include his "History of India" for the use of schools and colleges, which has passed through two editions, and has earned wide spread popularity, and the warm encomiums of the Press. It is to his laborious enterprise and indefatigable energy that the reading public of the present day owe their knowledge of the work of the Abbe *Dubois*, the Mysore missionary, on the characters, manners, and customs of the people of India. The manuscript is in French, in two massive volumes, written by the Abbe himself, and was purchased by the East India Company in 1806 for two thousand pagodas, and translated and published in English ten years later. Dr. Pope's edition appeared in Madras in 1862, and contains a photograph of the Abbe taken from an oil painting in the Madras Literary Institute. The work relates chiefly to Southern India, but has been described as "the most comprehensive and minute account extant in any European language of the manners of the Hindoos." Under the head of Dr.

Pope's purely religious publications must be placed his volume of sermons, "Many and Great Dangers," and various pamphlets, addresses, and sermons.

Dr. Pope has been intimately connected, during the whole of its career, with the Madras University, of which he was appointed a Fellow in 1859; and the record of his labours as a working member of that body is too voluminous for insertion here. In 1864, he received from the Archbishop of Canterbury the degree of Doctor of Divinity, as a recognition of his learning, and chiefly of his contributions to Tamil scholarship He was elected a member of the Leipsic Oriental Society in 1870, the same year in which that honour was conferred on Dr. Lightfoot, now Bishop of Durham; and two years later he became a member of the Royal Asiatic Society. We cannot doubt that still higher attestation of his merits is yet to come and that his declining years will be brightened by further intellectual triumphs.

It is as an educationist that to-day's meeting proposes to honour him; and it is perhaps in that capacity that he will be longest and most lovingly remembered in Bangalore. During his career in Ootacamund he trained for professional work many youths who are now holding good positions in this country, and even at home, as officers in the army, barristers, medical men, engineers, and in other honourable posts, and we hope for equally tangible results from his labours here. But it is not by such tangible results that the work of a true teacher can be adequately tested. It is the formation of character, the inspiration with noble desires, the thousandfold influences of the daily intercourse of a master with his pupils, which constitute the only satisfactory proof of true educational work; and it is in the grateful memories of those who owe to him moral motives and a liberal culture that Dr. Pope has built for himself a "monument more durable than brass." As a Churchman, he has been a staunch upholder of High Church theories, while ever ready to concede the amplest liberty to those whose views differ from his own. His pulpit addresses and his speeches on religious subjects at clerical conferences and elsewhere have been distinguished by a forcible and fluent style, tempered by logical discrimination and a correct taste. The preacher, like the poet, is born, not made; and the Popes are a family of preachers. Apart from his ecclesiastical associations, he will be long remembered of his active co-operation in every public undertaking of a laudable character; and, though our own relations with him are of brief duration and of a comparatively distant kind, we cannot but regret the departure of one who never grudged advice and aid to any good work.

NOTES.

Tribute to an Indian Scientist.

The following interest article on the later work of Dr. J. C. Bose appears in the Pall Mall Gazette over the initial "C. W. S.," which, as is well known, are those of Dr. Saleeby, one of the best known of the English popular scientists :—

Notable at the present day amongst those who see how puny and artificial and cramping are the accepted barriers between the sciences is an Indian physicist, Professor Jagadis Chundra Bose of the University of Calcutta who belongs, appropriately enough, to the race which declared, ages before Western Europe had a written language at all, that "the Real is One," as the Rig-Veda has it. Seven years ago, Dr. Bose began the inquiries into response in the living and the not living, which he has now carried now a long stage further in his book, "Comparrtive Electro-Physiology" just published by Messrs, Longmans, Green and Co. The general purport of Dr. Bose's former work was to show that the reactions formerly thought to be peculiar to the living muscular tissue of animals are in large measures to de detected in vegetable tissues, and also in inorganic matter strips of tin, and what not. Living matter, animal or vegetable is matter, and displays molecular reactions similar to those involved in, for instance, the fatigue of a razor which, as Dr. Bose seems to have shown, is probably more than analogous to the fatigue of a nerve. By means of the most delicate apparatus, which is stricrly self-recording Dr. Bose has been able to confirm and extend his inquiries latterly in a very remarkable fashion, and it is interesting to learn that he is about to discuss some of his results before the psychologists in Germany.

The physiologist endeavours to ascertain the exact behaviour of living matter in various conditions and under various stimuli. No one, I fancy, will be so foolish as to question that there are specific reactions dependent upon or involved in the state which we call life ; a living nerve reacts otherwise than a dead nerve. But it evident that, if solid matter in general has its own architecture, its own inter-molecular relations upon which its solidity depends as compared with the state of a liquid or a gas the physiologist can scarcely expect to make real pragress until he knows what reactions his material will display simply in virtue of the fact that it is solid matter.

Dr. Bose's Discoveries.

Guided alone by the prime idea of the unity of Nature, Dr. Bose has been able to show not merely that living vegetable tissues behave under stimulation in a fashion exactly parallel to that of animal tissues but even that in many plants fibres of peculiar conductivity and sensitivity can be isolated, which it seems perfectly legitimate to call vegetable nerves. The phrase will not seem so preposterous to those who are aware of the recent trend of physiological botany, the discovery of certain special senses in the plant, and even of special sense organs, such as the photo sensitive structures, which are now called ocelli or little eyes.

Space remains for the merest indication of the manner in which these new researches extend towards and indeed actually invade, the domain of physiological psychology. Dr. Bose has found that a nerve like a muscle alters in length under stimulation, and has succeeded in making the nerve record its own changes both photographically (by moving a spot of light directed upon sensitive paper) and mechanically (by moving a lever writing upon smoked glass). Further he has contributed largely to the question of the consumption of energy in nervous action, since he can measure precisely the quantity of " dose" of electrical energy adminkstered to the nerve, and then can ascertain, in some measures, what become of it. These remarks give no idea of the quantity, and but an imperfect notion of the quality, or Dr. Bose's work. I have, for instance, been able to make no allusion to his work on the action of drugs and of alcohol in special. One may merely note, in conclusion that these researches, which began with the study of response in strips of tin and the like, have led onwards to the domain even of psychology itself, not from any determination of the worker, who had no idea at first, of the direction in which he would be led.—*Indian Review*

சென்னை - 600090.

In a recent number of a Japanese journal, Mr. T. Kalajama described a process for the manufacture of a vegetable milk, the properties of which would render it highly suitable for use in tropical countries. The preparation is obtained from a well-known member of the leguminous family of plant (namely, the soja beann), which is a very popular article of food amongst the Chinese. The beans are first of all softened by soaking; and are then pressed and boiled in water. The resultant liquid is exactly similar to cows'' milk in appearance, but it is entirely different in its composition. This soja been milk contains 92·5 per cent, water 3 02 per cent. proteine, 2.13 per cent. fat, 0.03 per cent. fibre, 1.88 per cent. non-nitrogenous substances, and 0,41 per cent. ash. Kalajama added some sugar and a little phosphate of potassium (in order to prevent tbe elimination of the albumen), and then boiled the mixture down till a substance like condensed milk was obtained. " This condensed vegetable milk" is of a yellowish colour, and has a very pleasant taste, hardly to be distinguished from that of real cows' milk. However, it still retains the aroma of the soja bean. It is recommended as a cheap and good substitute for condensed cows' milk.

The " Condensed Milk Plant."

A chat with a hardy Breton fisherman brought forth thi novel cure for sea-sickness. While the oldman told of the storms that he had been through, the narrow escapes he had had, and the long journeys he had taken, he was iuterrupted by the question, " And sea-sickness ? Were you ever sick f" " Never," replied the old man, " and I'll tell you the reason if you like to hear—I never went on any ship without taking a little mirror in my pocket. As soon as I felt the sickness coming on I looked steadily in the glass, all symptoms passed away. I got the cure from my father, and I never knew it to fail." The reipt is easily tried, and if it does not convince the sceptical, there is the consolation that no loss need be entailed by giving it a chance.

A cure for sea-sickness.

Mangel Wurzel in India.

In Great Britain the mangel wurzel crop, under favourable conditions, is one of the most valuable that a farmer can grow. The roots are largely fed to milch cattle. In this country mangels have been grown for many years in certain of the Bengal jails, and the seeds has been sown at different times in the cold season up to the end of February, when with good manuring and irrigation it has produced a crop of roots in the hot weather months, when whole some vegetables are ordinarily not obtainable. In 1906, mangel wurzel seed was distributed by the Agricultural Department to different parts of Bengal, and they grow successfully in most places.

Mangel wurzel roots do best ie a rich loam or clayey loam soil. They will not do well in poor or light soil, unless heavily manured. The ground must be thoroughly and deeply cultivated, and the soil reduced to a fine state of tilth, that is a clean an fine seed bed must be prepared. The yield of the crop depen a very largely on the manuring given. A heavy application of well-rotted cowdung is recemmendhd, and the addition of 2 to 4 maunds (maund 82 27 lbs.) of common salt per acre may also be tried. If farmyard manure is not available, artificialmanures to supply nitrogen, phospates and potash should be applied.

TEA FLOWERS.

The buds of the tea plants, collected a few days before they expand, and dried, yield an infusion of very pleasant taste and agreeable odour ; they contain about 2.1 per cent. of caffiene, 2.65 per cent. of ash and 10 per cent. of Moisture. The Sepals bear on their upper surface numerous one—called hairs directed toward the apex, and exhibit in the mesophyl a wide layer of scleranchymatous cells, varying greatly in size to shape, but similar to those found in the leaf. These characters allow of the identification of the buds.—E. Perrot and A. Goris, *Bull des Sci. Pharm.*

The grandest train in the world is said to be the Kaiser's. If cost 1,000,000 dollars and took three years to build. In the twelve sumptuous saloons are two nursery coaches, a gymnasium music-room drawing-room, furnished with oil paintings and statuary. The treasure-room with its two safes, is burglar-proof.

Indian Cottons.

An interesting addition to the "Memoirs of the Department of Agriculture in India" is a volume on the Indian Cottons, by Mr. G. A. Gamie, Economic Botanist to the Government of Bombay. The author holds that the parent of all the extsting varieties of Indian aotton is the Rozi of Gujarat, "the most widely distributed wild and cultivated cotton in the old world." One of the objects of the memoir is to set forth a classification of the Indian cottons, and to assist iu this attempt a great number of beautiful illustrations of the varieties of cotton are given.

A Feminine Inventor of India.

Readers of the weekly list of the Indian Patent Office will observer the announcement with interest that Angammal, wife of Rama Swaru Thevan, residin at Thirumalunpollum Viliage, Coimbatore Taluq, Coimbatore District, has applied for a patent for a newly *designed water pump for agricultural purposes*, As the invention is only in the application stage, no details are yet known to the public, but the incident is a sign of progress in a Presidency to which the term benighted no longer applles. If the patent is completed, we shall endeavour to give our readers further details of the invention.

Lime as a Fertilising Agent.

The action of lime as a fertilizing agent is perhaps not generally well understood, and under those conditions harm frequently follows its indiscriminate application. Lime must be looked upon as a plant food, since it enters into the composition of every form of vegetable life, but there sre few soils whieh do not contain this constituent (in some form) in sufficient quantity for the needs of the platns growing upon them. Is is seldom then that lime needs to be added to the soil as a simple manure, but it is in its influence as an indirect fertilizing agent that its greatest value lies. All soils contain animal and vegetable matter in various stages of decay. This decay is necessary before the contained elements of plant food are rendered available for use. Lime in its caustic condition, is one of the most powerful agents of decomposition, and an application of it to sour land, where organic matter does not

readily decay, often works wonders. On heavy lands, also, the action of lime is an important aid to fertility causing the soil to become friable, and thereby giving free access to air and water.

Peninsular Iron Works.

A new company under the name of the Peninsular Iron Works, Ld., has been lately started and registered in Bombay with a capital of Rs. 2,00,000, divided into 4000 shares of Rs. 50 each, with power to increase. The board of directors includes some well-known persons of sound business capacity, and their object is to establish a large and well conducted iron foundry, for which there seems to be a good field. For this purpose, they have acquired from Mr. Essaji Tajbhoy has iron works, factory and appurtenances with all their stock in trade.

Making of Diamonds.

Mr. Aristide Charatte has discovered a method of producing very beautiful diamonds by passing a powerful electric current through a liquid sulphate of black carbon. Another French savant now claims to have discovered a means of converting the mineral corundum, which is only worth about two francs per carat, into rubies and sapphires of a market value equal to thiry francs per carat, by a simple process. A month's exposure to the action of radium turned yellow corundum into " a fine clear ruby," while the red varieties became amethyst, the violet sapphire, and the blue topaz.

Paper making in Japan.

Paper making in Japan has been very active for the past year or so. New companies have been formed, and old ones enlarged. Most Japanese Mills use steam for motive power, and nearly all the machinery used is of American make.

WOUNDED VEGETABLES FEVERISH.

Uncle Sam's scientists at Washington as carefully and tenderly look after their plants and vegetables as does any well-trained nurse the patient committed to her care.

In this connection may be recited some interesting and curious experiments made at the Capital. It is ascertained that when plants are wounded their respiration increases, and that at the same time their temperature perceptibly rises, as if a kind of fever had been produced by the wound.

In recent experiments, a thermo electric apparatus, capable of registering a change of one-four-hundredths of a degree, was employed. When a potato was wounded, the fever manifested itself by an elevation of temperature which was greatest at the end of 24 hours, when it began slowly to decline.

An onion similarly treated acquired an increase of temperature many times greater than that shown by the potato, and the fever, instead of being confined to the neighbourhood of the wound, affected the entire onion. In fact, the onion proved to be more readily affected in this way than any other vegetable experimented with. The rise of temperature is caused by increased absorption of oxygen—*Health Culture.*

CEYLON PRECIOUS STONES.

Assorted sample packet of 150 carats rubies, sapphires, Ceylon diamonds etc for dealers and manufacturing jewellers, Rs. 28-8, or 50 carats assorted for use presentation, Rs. 28-8, and Rs. 50-8. Cash with order. Price list on application.

Sample packet Ceylon hand-made lace (embroidery) Ri. 15-8.

J. WICKRAMANAYAKA & CO.,
KALUTARA P. O. CEYLON.

WANTED

THE following numbers of the SIDDHANTA DEEPIKA. Vol. i. Nos 2, 5-7, & 12. ii 8, 9 & 11. iii 4. iv 4. vii 2 & 3. Gentlemen who are willing to disqose them of, are requested to write to The Manager, SIDDHANTA DEEPIKA, MADRAS. N.C.

STAMPS! STAMPS!! STAMPS!!!

Parties willing to exchange used Postage stamps of Indian Native States, African Colonids, Australian Colonies, South American States and all parts of the Globe, shonld apply te the under signed. *Sure Reply.* Correspordence invited. Used post-cards and envelopes with pressed stamps are wanted. Pic-ure Postcards-are also exchanged. Register ail letters containing stamps, and write your address clearly.

"Philatelist" care of Manager,
"Siddhanta Deepika,"
Madras. N. C,